

are reminded that the battle is to be conducted according to the principles of humanity, which forbid that one man should do another an injury of any kind, much less to maim and murder him.

Realizing simultaneously that their guns and cannon are perfectly useless, all their weapons, including their sabres, bayonets and revolvers, are thrown aside and sold to the junk dealer.

But how are we to carry on the war without weapons? Some one suggests the utility of a system of water works. Let the armies be supplied with powerful steam pumps and long hose, and deluge each other with cold water. A conflict of this kind would admit of considerable heroism, especially if the weather should happen to be cold, and there would even be some elements of humanity and civilization about it, since there are a good many people in most communities who would be benefited by a thorough bath much oftener than they are inclined to take one voluntarily. This is not the first time we have strongly advised the substitution of pumps and hose for guns and cannon, and for the life of us we are unable to understand why our military gentlemen do not see the force of the suggestion. It may be that a good many of these gentry are themselves disinclined to the bath, and it must be admitted that a fine general with all his plumes, cocked hat and uniform, would make a rather sorry spectacle galloping across the battle field drenched and bedraggled like a wet hen that you have just rescued from the rain barrel. We are afraid that he would disturb the seriousness and gravity of the occasion. The exercises might be varied by the use of some chloroform, or ether enough to put the enemy gently asleep, which would not be inhuman at all. After the melée was over the two sides might get together and apologize to each other for unavoidable rudeness; and incidentally talk over the causes of the conflict, and end the war at once by a mutual understanding. Yes you may set us down as in favor of carrying on all future wars according to the principles of humanity. It would be far less like primeval savagery, and much more like modern civilization, especially the kind that we call Christian. We are ready right now to start the agitation for hose and cold water instead of guns and bullets. Who will second the motion. It would be a glorious reform. Campaign could be thoughtfully carried on in dry weather so that wide sections of country, suffering from drouth, should get the benefit of an incidental sprinkling. It would not, in our opinion, be a long step from these cold water wars to no wars at all, for when robbed of its glamor and glory, war would more and more appear the supreme lunacy that it really is. Seriously the day is at hand when the cost of wars will make men to see the idiocy of war, its idiocy will make them realize its folly and wickedness; the invention of new engines of destruction will make wars impossibly perilous; while all

these considerations, together with an increasing conception of Christian humanity, will soon put an end to the horrible tragedy of ferocity and slaughter which we have inherited from the far off ages of bestiality from which our race has ascended.

THE SOUL'S OUTING

W. D. FURRY, B. A.

This is the "outing season." The annual exodus from the city to the country is taking place. The sea side, the mountain-top and the secluded glen each receives its share of the changing population. The movement of the population city-ward has now changed and a steady and ever increasing number are now moving in the opposite direction. More and more people are trying to bring themselves into touch with nature untouched by the hand of man. Men are beginning to appreciate that nature has lessons for them and that only he can know them that lives near her. In the past only a few men appreciated this. Nature was almost completely lost to the men of the Middle Ages; and human life was comparatively untouched by association with the various and varied aspects of sea and sky. Men were so long estranged from nature that they forgot their kinship with it. They looked upon it as sinful and sin-producing and considered it their highest duty to be far removed from it.

It is true that there were men and women in every age to whom the beauty of the world did not appeal in vain, but it was a beauty obscured in part by the mists of superstition, and the perception of which was painfully limited by the lack of a deeper insight and the larger vision. The woods and streams and flowers, so intimately associated with our richest experiences possessed the same charm then as now, but while these were seen and often prettily described, the picture as a whole was invisible. Nature then was wholly subordinate.

But nature has been redeemed, at least in part, from the shadow of sin that darkened it to the mediaeval mind. Our poets and naturalists and scientists have taught us much about nature. We no longer relegate nature to a subordinate place. The vicious line of cleavage between the natural and the supernatural has been obliterated. It can not be wondered at that men lost faith in the supernatural, when the supernatural meant an agency no where present in the visible and intelligible universe. No Christian can believe in a creation from which the Creator has been banished or has withdrawn himself. Nature therefore is also a revelation of God no less than grace. Every work bears upon it the impress of the worker. This enables us to distinguish between the human and the divine, the natural and the artificial. Nature, in consequence, has become not only an inexhaustible delight, a constant and fascinating friend, but the most vital and intimate of teachers. She is studied and revered as never before. Some of our deepest

truths have been announced by those that have lived most intimately with her and the most far reaching reforms have been inspired by her. Very much of the present educational efficiency and improvement have resulted from the study of nature. Thru the discoveries of science, nature has restored equilibrium to the mind and sanity to the spirit, by correcting the false perspective of abstract thinking, by throwing new light upon old questions, and by bringing into use human faculties hitherto unused. Formerly all stress was laid upon the soul of man, and in consequence one of the great sources of revelation was left untouched. This accounts for the abstract character of the thought of the past. In modern times the world of nature has been searched with tireless patience, great truths relating to man's place in the universe have been found and the hitherto distorted and unsatisfactory view of the inner world has been corrected by clear visions of the outward world. This study of nature has given the world a new conception of the nature of the divine will expressed thru law that runs thru-out the natural and spiritual realms, of the divine goodness and wisdom interpreted by the order and progress of the physical phenomena of the universe, and of the transcendent beauty of the divine mind that Tennyson saw, when looking long and steadily into the depths of a slow moving stream, he cried out, "What an imagination God has!"

This, then, is what is meant by the soul's outing, and they fail of their outing whose souls, no less than their bodies, are refreshed and furnished with some such truths as have been outlined above. It must be said that men are wiser, healthier and saner since they have begun to find God in nature and to receive the facts of nature as revelations of God. The soul now looks away from herself out into the great universe of men and things, and is fast learning from nature as her new teacher, the wonder, the beauty, and the greatness of her own life.

REPENTANCE

L. D. BOWMAN

God now commandeth all men everywhere to repent. Acts 17:30.

Dear reader, have you repented of your sins? This question does not exclude church members. If you indulge in sin you must repent or be lost forever. God now commands men everywhere to repent. God, your creator, benefactor, redeemer, judge and king commands you to repent. God, who clothes you, feeds you, and gives you every breath you draw; who could cut you off this moment and doom you to an awful hell, *commands* you to repent. This is not merely a privilege but a command; and if you refuse it you rebel against Almighty God. The command is to *all men everywhere now* to repent. That surely means you. Notice the command is to repent *now*, this very hour. *You* are commanded *now* to repent. Millions have said "I will repent